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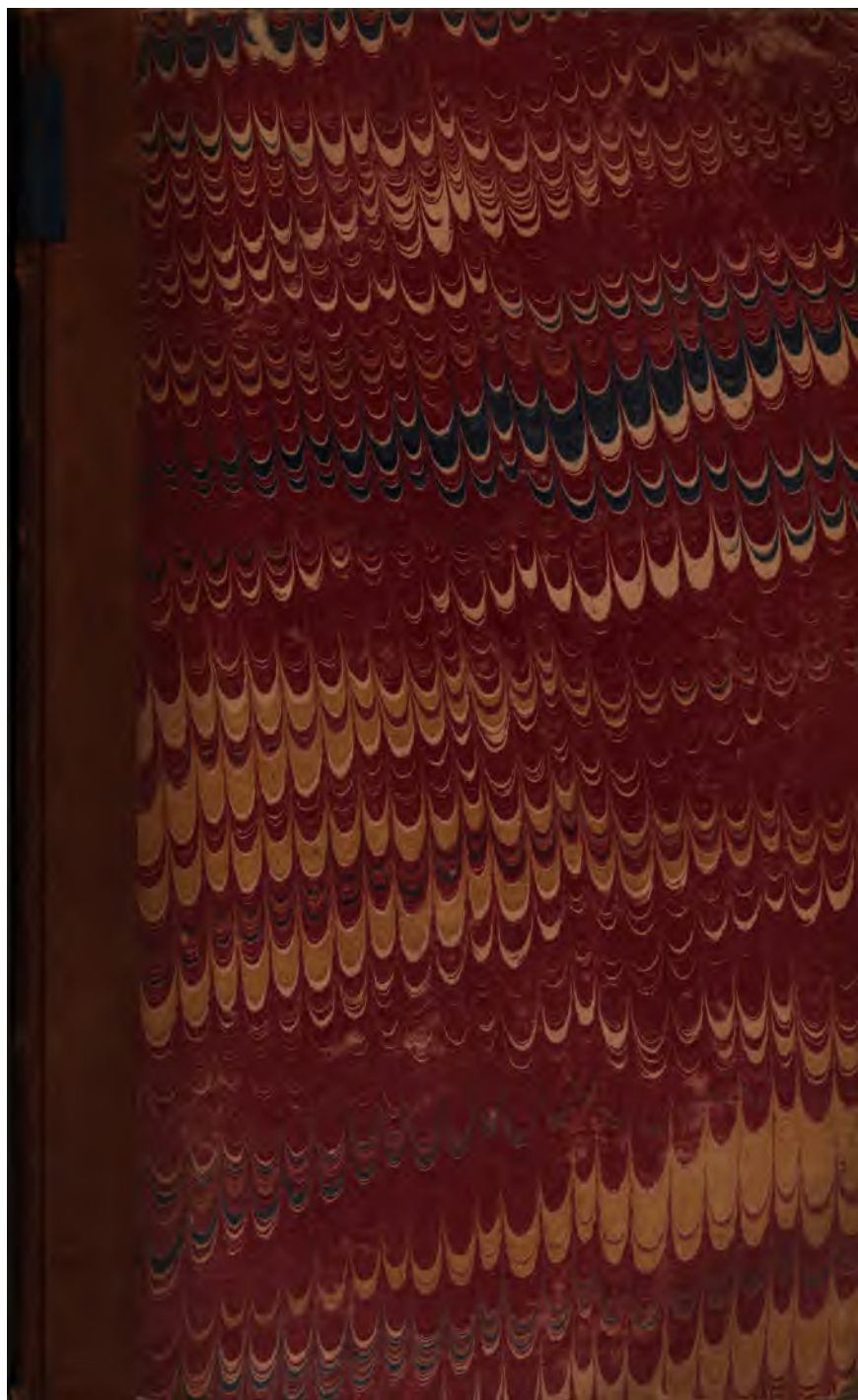
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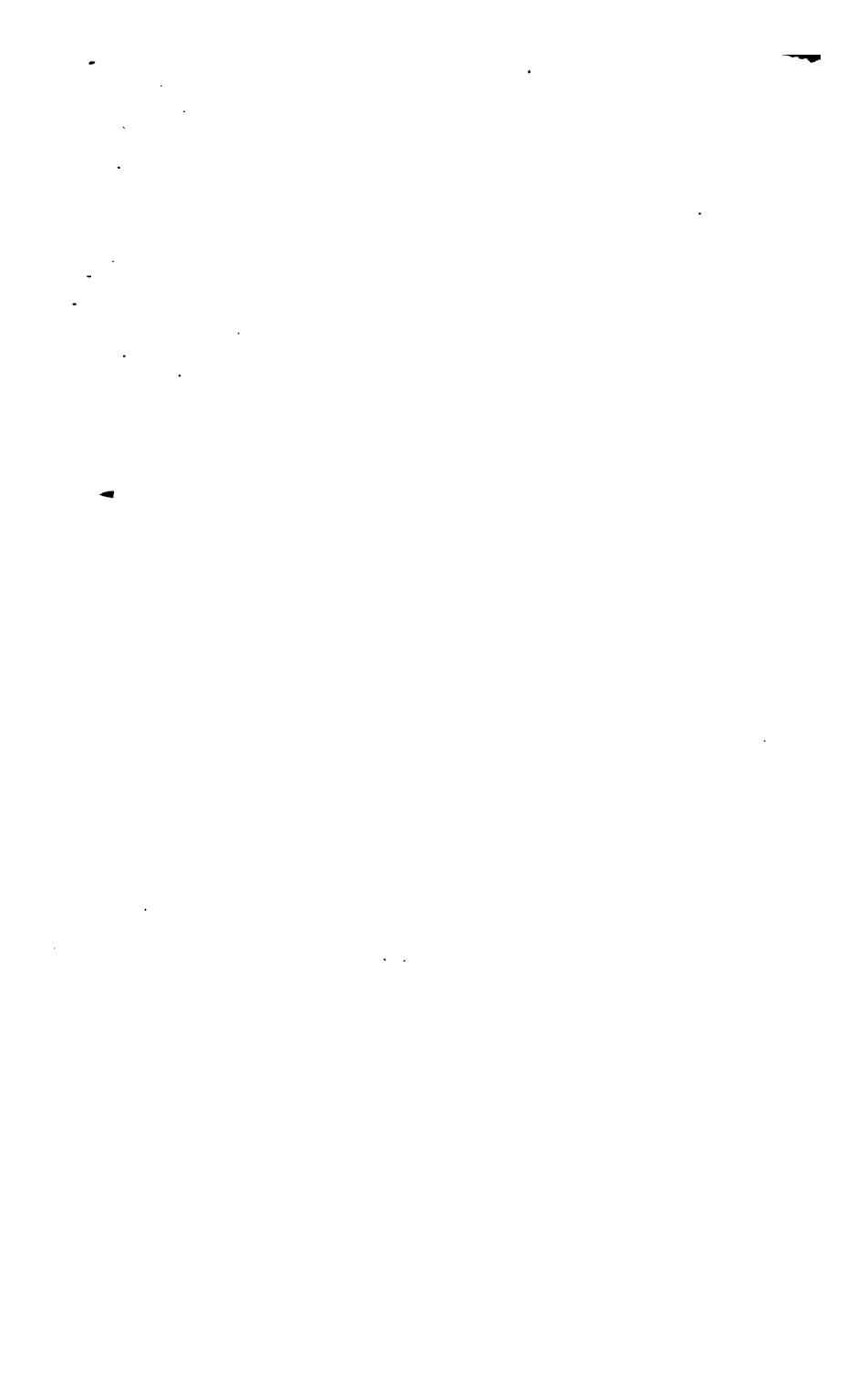
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37. 1195



The History of the Romans

APPENDIX

TO

As

ANDERSON'S EXPOSITION

OF

THE ROMANS.

LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

1837.



LONDON :

IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

ADVERTISEMENT

TO THE THIRD EDITION.

SINCE the first publication of this volume, I have, as opportunities have occurred, consulted all such additional works, on the subject of the Epistle to the Romans, as have been placed within my reach. And although I have not felt myself called upon to depart, in any instance, either from the view which I have taken of the general scope of the apostle's argument, or from the interpretation which I have given of particular passages; yet I have selected, from these copious sources, many valuable extracts, tending to illustrate or enforce different portions of the Epistle. And these selections are now published together, in the form of an Appendix.

As several of the extracts are from Calvin's Commentary on this Epistle, I am desirous of saying a few words as to the general character of his biblical labours. In forming our judgment of this eminent Reformer, we are accustomed to refer, either wholly or chiefly, to his 'Institutions of the

Christian Religion.' In many parts of that work, Calvin is evidently led, by a regard for the supposed consistency of his system, to give an undue prominence to certain favourite doctrines; and thus to exhibit an unfair and incorrect, because a partial and limited view of scriptural truth. These doctrines, when thus taken out of the context, and curtailed, as it were, of their fair proportions, no longer possess that heavenly lustre, which beams around them in the Bible. And, in this detached form, they open a field, moreover, for bold and dangerous speculations concerning the character and dispensations of the Supreme Being, not only unauthorized by the word of God, but utterly at variance with the representation which that word contains, respecting the nature of his dealings with the children of men.

But when Calvin, in his office of expositor, interprets the several truths of the Bible, according to the relation which they bear to each other in the sacred volume, he writes no longer as a subtle metaphysician, but as a sound, judicious, and practical divine.¹ And, abandoning all the refinements of theoretical reasoning, for the simplicity of Gospel truth, he assigns, to every part of the Scriptures, its due place and proportion, and endeavours to illustrate the glorious harmony of the divine attributes, as exhibited in the work of redemption.

¹ See Note 25 in Appendix.

This is a fact, which conveys a word of admonition to us all. For it warns us against the danger of substituting, for the pure word of God, the particular systems and speculations of men. And it proves how necessary it is that we should cultivate a devout and diligent study of the sacred word, combined with a reverential attention to that Catholic Consent, which shews how believers have, at all times and in all places, been knit together, in one communion and fellowship, in the mystical body of Christ. For in our Creeds, our Liturgy, and our Articles, we may see how all the vital and fundamental truths of the Catholic faith have been kept whole and undefiled since the earliest days of the Christian Church.

Such, then, is the light in which we should always regard the Catholic Church of Christ, viz. as 'a witness and a keeper of holy writ.'² And it is certain that all who really value her, because of the pious care with which she has guarded the Scriptures of truth, and because of her constant and faithful testimony, will, at the same time, deem it their greatest privilege and their richest consolation to repair continually to those Scriptures, for the instruction and advancement of their souls in all goodness, righteousness, and truth.

This devout and diligent study of the word of God was earnestly inculcated by the fathers of the English reformation. For if they considered it to

² See Article xx.

be the peculiar title, and the highest praise, of the Church of England, that, as a branch of the whole Catholic Church of Christ, she is a guardian and a witness of the truth, it was because they knew, from their own sweet experience, the unsearchable riches contained in that sacred treasure, which has been committed to her charge. And, assuredly, it was the wisdom that is from above, which dictated the following sentences in our Articles; sentences, which ought to be deeply engraven on our own hearts, and which we ought to teach diligently to our children, and to our children's children, to the remotest generations.

‘Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.’³

‘Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.’⁴

³ Art. vi.

⁴ Art. xvii.

BRIGHTON, Dec. 1836.

P.S. The references in the Appendix are to the pages in the third edition. But the purchasers of the first and second editions will find that I have also specified the chapter, and the verse or verses referred to, in each Note.

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NOTES.

NOTE 1.

(Chap. i. 1.—Page 3.)

Called to be an apostle.—‘What then does Paul mean to teach us, when he says that he was *called*? He means that, it was not he who first came to the Master, but that, having been called to him, he obeyed; that he did not spontaneously seek and find, but that he was found, when he was wandering; that it was not he, who first looked up to the light, but that it was the light which sent its rays upon his vision, and, having closed his outward, opened his inward eyes.’—*Chrysostom*.

NOTE 1*.

(Chap. i. 7.—Page 11.)

Grace to you, and peace from God our Father, and the Lord Jesus Christ.—‘O salutation!’ ex-

claims Chrysostom, 'fraught with innumerable blessings! This was what Christ enjoined the apostles to say upon their entering into men's houses. And hence it is that Paul prefaces all his Epistles, by wishing *grace* and *peace*. For truly it is no petty warfare, to which Christ has put an end. It is manifold, various, and protracted. Neither has it been brought to a close by our own toils, but by his grace. As grace, therefore, is the gift of love, and peace of grace, he ranges them side by side in the salutation, and prays that they may continue immovable and for evermore.' It may be added that the above salutation, or as it may be called, 'the Christian greeting,' beautifully declares the peculiarity of the gospel. For, as Chrysostom observes elsewhere, 'The law promised a crown, when the struggle was over. But grace first crowns, and then leads the soldier to battle.'—*Professor Tholuck*.

NOTE I**.

(Chap. i. 12.—Page 14.)

That I may be comforted together with you, by the mutual faith both of you and me.—'See with what gentleness a pious soul will demean itself! It refuses not to seek confirmation even from mere beginners in knowledge. Nor does the apostle use any dissimulation here; for there is none so poor

in the church of Christ, that he cannot make some addition of importance to our stores. We, unhappily, are hindered by pride from availing ourselves properly of such an advantage.'—*Calvin*.

NOTE 1***.

(Chap i. 16.—Page 18.)

I am not ashamed of the gospel of Christ.— 'In early boyhood, infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths. And hard indeed has been the struggle through which I have passed, before attaining to that assurance of faith, with which I am now blessed. But I acknowledge it with praise to the Almighty, that the longer I live, the more does serious study, combined with the experiences of life, help me to recognise, in the Christian doctrine, an inexhaustible fountain of true knowledge, and serve to strengthen the blessed conviction that all the wisdom of this world is but folly, when compared with the glorious gospel of Jesus Christ.'—*Professor Tholuck*.

NOTE 2.

(Chap. i. 17.—Page 19.)

For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall



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live by faith.—‘*Just by faith*; there is faith justifying us; *live by faith*, there is faith maintaining us; and so there is a *righteousness from faith to faith*. Faith is all in all, both in the beginning and progress of the Christian life. It is not from faith to works, as if faith were to put us into a justified state, and then works were to preserve and maintain us in it. But it is all along from *faith to faith*; as in 2 Cor. iii. 18, from *glory to glory*. It is increasing, continuing, persevering faith; faith pressing forward, and getting ground of unbelief.’—*Dr. John Evans*, in continuation of *Matthew Henry*.

NOTE 3.

(Chap. iii. 3.—Page 58.)

For what, if some did not believe? Shall their unbelief make the faith of God without effect?—‘This passage affords us abundant consolation. For we are here admonished not to fear, even though iniquity may abound, that the promise of grace to the church shall be made void; but to rest assured that the divine promise shall be fulfilled, how small soever may be the remnant of believers.’—*Melancthon*.

NOTE 4.

(Chap. iii. 8.—Page 60.)

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.—

‘ We say, affirms the apostle, no such thing; but are traduced as saying so by others, who shall one day receive the punishment of their calumny. It is right to know, that when the holy apostles taught that *where sin abounded, grace did much more abound*, some professors of the old religion, spreading falsehoods to their prejudice, reported that they said, *Let us do evil that good may come.*’—*Theodore.*

‘ The apostle does not condescend to answer this sophistry, which, however, may very easily be refuted. For evil in itself can produce only evil. And if our wickedness, therefore, shall cast lustre upon God’s glory, this must be accomplished not by the work of man, but by the wisdom of God, who, as a wonderful Creator, knows how to subdue our iniquity, and, in a way altogether opposed to our design, to direct it to the increase of his own glory.’—*Calvin.*

NOTE 5.

(Chap. iii. 21, 28, compared with chap. iv. 6 ; chap. vii. 8, 9, and James ii. 20.—Page 72.)

Without the law.—‘ There is this difference between the two particles, χωρίς and ἄνευ, that χωρίς is referred to the subject, as *separated* from the object ; and ἄνευ is referred to the object, as *absent* from the subject. If St. Paul, therefore, had written ἄνευ ἔργων νόμον, (v. 28.) his argument would have been in contradiction to that of St. James. For, if it be true that man is justified, ἄνευ ἔργων, i. e. works being *altogether wanting*, or *absent*, then it follows that works are not needed ; and that they may be wanting with perfect safety. But it is written, χωρίς ἔργων ; that it may not be supposed that works may be *altogether wanting* to him who has faith, but that his justification is *separate from*, and *independent of*, his works. The force of ἄνευ may be beautifully illustrated from Matt. x. 29, where it is said, ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; “one of them shall not fall on the ground without your Father :” i. e. not even a sparrow dies, so that the Father is not *present with it*, and conscious of its end !’—Tittman’s ‘Synonyms of the New Testament.’

NOTE 6.

(Chap. iii. 25.—Page 75.)

Through faith in his blood.—‘It is through the blood of Christ, and not by his obedience to the moral law, that we have redemption. That he perfectly fulfilled the moral law, we know; and we know, also, that without such perfect, un-sinning obedience, he could not have been qualified to be our Mediator. But we must take heed lest we attribute to an obedience, which was inseparable from the immaculate purity of his nature, that which belongs to his mysterious passion and death. These were the free-will offerings of eternal goodness; and they were so far from being even a necessary consequence of his incarnation, that the wonder is, how HE could die, whose life was never forfeited to the law. Here, then, we see the indescribable demerit of sin, that it required such a death; and here we see, also, the stupendous mercy of God, in providing the sacrifice required.’—*Adam Clarke*, end of ch. iv.

NOTE 7.

(Chap. iii. 24—26.—Page 76.)

Just, and the justifier of him which believeth in Jesus.—‘Peruse that incomparable place, which hath balm enough in it, to heal the wounds of all the bleeding consciences in the world, where there is but faith to drop it in, and for ever to quench the

fire of that dart, which is headed with the justice of God: *Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus.* O, what work will faith make of this Scripture! A soul castled within these walls is impregnable!

‘ First, observe, Christ is here called a *propitiation*, or, if you will, a *propitiatory*, alluding to the mercy-seat, where God promised to meet his people, that he might converse with them, and no dread of his majesty fall upon them. (Ex. xxv.) Now, you know, the mercy-seat was placed over the ark to be a cover thereunto; it being the ark, wherein that holy law of God was kept, from the violation of which all the fears of a guilty soul arise. It is observable, therefore, that the dimensions of the one were proportioned to the other. The mercy-seat was to be as long and broad to the full as the ark, that no part thereof might be unshadowed by it. (Ex. xxv. 10, compared with 17.) Thus Christ, our *true Propitiatory*, covers all the law, which else would come in to accuse the believer. But not one threatening now can arrest him, so long as this screen remains for faith to in-

terpose between God's wrath and the soul. Justice now hath no mark to level at : she cannot see the sinner, because Christ hides him.

‘ Secondly, observe, from what hand Christ hath his commission : ‘ *Whom God hath set forth, to be a propitiation through faith in his blood.* Christ, we see, is the great ordinance of heaven. Him the Father hath sealed. He is singled out from all others, angels and men, and *set forth*, as the person chosen of God, to make atonement for sinners, as the Lamb was taken out of the flock, and set apart for the passover.

‘ Thirdly, observe the reason, why God chose this way of issuing out his pardoning mercy : *to declare his righteousness, for the remission of sins.* Mark, not to declare his *mercy* ; that is obvious to every eye ; every one will believe him merciful, who is forgiving. But to conceive how God should be *righteous* in forgiving sinners, this lies more remote from the creature's apprehension. And therefore it is repeated : *To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus.*

‘ O, what boldness may the believer take at this news. Methinks I see the soul, that was even now pining to death with despair, revive and grow young again at these tidings : as Jacob, when he heard Joseph was alive. What ! is justice, (the only enemy I feared ; an attribute in God's heart,

from which my thoughts fled,) now become my friend? Then cheer up, my soul. Who shall condemn, if God justifieth? And how can God himself be against thee, when his very justice acquits thee?" — *Gurnall's Christian in Complete Armour*. Vol. ii. 131—3.

NOTE 8.

(Chap. iii. 27.—Page 79.)

By the law of faith.—'Observe, he has called even *faith* a *law*, fondly dwelling upon such names, for the purpose of softening what has the semblance of being a novelty. What is then the *law of faith*? It is, that we must be saved through grace.'—*Chrysostom*.

NOTE 9.

(Chap. iii. 28.—Page 80.)

Therefore we conclude that a man is justified by faith, without the deeds of the law.—'The declaration of St. James, that "by works a man is justified, and not by faith only," is not in any way opposed to the above statement. For, with St. James, the question is, not how men may acquire righteousness for themselves in the presence of God, but how they may prove themselves to be righteous. He is refuting hypocrites, who

vainly rest in the mere outward profession of faith. And, as we plainly gather from the context, St. James argues, therefore, that a man is proved to be righteous, not by a feigned or dead, but by a working and living faith. “ Shew me *thy* faith *without* thy works, and I will shew thee *my* faith *by* my works.”—*Calvin*.

NOTE 10.

(Chap. iii. 31.—Page 82.)

Do we then make void the law through faith? God forbid: yea, we establish the law.—‘ The person who objects to salvation by faith alone, is in reality the one who *makes void the law*. Objections against the doctrine of faith are raised from a pretended regard for the law ; but the person who blends faith and works, effectually undermines the whole authority of the law. He undermines its commanding power. For he is striving to do something which may serve in part as a ground of his justification ; but he can do nothing which is not imperfect. He shews, therefore, that he considers the law as less rigorous in its demands than it really is ; and he thus robs it, in a measure, of its commanding power. He undermines, also, its condemning power. For he never thoroughly feels himself a lost sinner: he even looks for justification on account of that which, in itself,

deserves nothing but condemnation. And what is this, but to lower its condemning power ?—*Simon's Horæ Homileticæ*.

NOTE. 11.

(Chap. iv. 2.—Page 90.)

For if Abraham were justified by works, he hath whereof to glory, but not before God.—‘He would have whereof to glory, not before God, but in himself, as having acted righteously. But the man who is saved by faith, being destitute of any ground for glorying in himself, seeing he has done nothing for his salvation, glories in God. And it is better to glory in God, than in ourselves. For our good deeds often disappear before our sins, whereas the glory that is in God remains for ever immutable.’—*Æcumenius*.

NOTE 12.

(Chap. iv. 3.—Page 91.)

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.—‘Among the Jews, there are many who appreciate the importance of religious faith, as an inward giving up of self to God. To this purpose, Philo has various beautiful passages. In his work, ‘*De Abrahamo*,’ he says, ‘The one only sure and infallible good is faith, the faith

that is fixed upon God. It is the consolation of life, the fulfilment of hope, the absence of evil, and the entrance to every blessing. It is the ignorance of misery, the knowledge of piety, and the inheritance of felicity. It is that which perfects everything, depending as it does upon him who is the great First Cause, who has power to do all things, but who wills only the best.' And, in the sequel, he styles faith the queen of virtues. In another work, '*Quis rerum divinarum hæres?*' he says, 'Abraham believed in God, and to have done so redounds to his praise. Some indeed may perhaps insinuate, that there is nothing very commendable in that; and may ask, whether any one, even the most unjust and impious of men, would not give heed to the words and promises of God. But if you search more deeply, not keeping to the mere surface of things, you will readily perceive, that to believe in God alone, and in nothing else besides, is by no means an easy matter. And what makes it hard, is our relationship to the mortal body with which we are yoked, and which persuades us to believe in riches, and glory, and power, and friends, and health, and strength, and many other things. But to be weaned from all these, and to disbelieve a generation which denies whatever lies beyond itself, and to believe in God only, who is the only true object of belief, is the act of a great and heavenly mind, elevated above the allurements of

any thing here below. And well is it said of Abraham, *that faith was counted unto him for righteousness*; for there is nothing so righteous, as to exercise a pure and unmingled faith in God alone.'—*Professor Tholuck.*

NOTE 13.

(Chap. iv. 5.—Page 93.)

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—'Where, by *him that worketh not*, is not meant a slothful, lazy sinner, whose heart riseth against the work, in which the whole law of God would employ him; but the humbled sinner, who desires and endeavours to work, but is not able to do the task, which the law as a covenant sets him. And he is said, therefore, in a law sense, *not to work*, because he doth not work to the law's purpose, so as to answer its demands, which will accept nothing short of perfect obedience. This man's faith in Christ is accepted, or *counted for righteousness*: that is, God reckons him so; and so he shall pass, at the great day, by the Judge's sentence, as if he had never trod one step awry from the path of the law.'—*Gurnall's Christian in complete Armour.* Vol. ii. 145, 6.

NOTE 14.

(Chap. iv. 9—12.—Page 98.)

Which he had being yet uncircumcised—‘ Abraham was justified in uncircumcision, that he might be the father of all believers, though uncircumcised. And he was circumcised being justified, that he might be the father of the circumcised Jews, provided that they were true believers, and walked in Abraham’s steps.’—*Diodati*.

NOTE 15.

(Chap. iv. 25.—Page 111.)

Who was delivered for our offences, and raised again for our justification.—In addition to the view which I have taken of the 25th verse, I may here notice the interpretation given by Professor Stuart, who regards the two clauses of the verse, as relating to the two parts of justification. ‘ The primary object of Christ’s death is here stated as being *expiatory*, i. e., as having a special influence on that part of justification, which has respect to remitting the penalty of the divine law. But as justification, in its *full* sense, comprehends, not only forgiveness, but also the accepting and treating of, any one as righteous, it implies, of course, the being *advanced to a state of glory*. By “justification,” therefore, in the latter clause, we are to

understand our *acceptance with God*. And with this the apostle connects the resurrection of Christ, because Christ rose from the dead, in order that the great and glorious work of justification might be completed. By his resurrection, he was prepared to receive the kingdom given him by the Father, and thus to accomplish the full redemption of those who believe in him.'—*Professor Stuart in loc.*

NOTE 16.

(Chap. v. 1.—Page 112.)

Therefore, being justified by faith, we have peace.—‘The apostle begins with illustrating, from effects, his former declaration concerning the righteousness of faith. He has said that faith would be destroyed, if righteousness were sought by works. (See chap. iv. 14—16.) For wretched souls, that can find nothing solid in themselves, would be disturbed by continual want of rest. On the other hand, he now teaches us that our souls are rendered quiet and tranquil, when we have obtained justification by faith. *We have peace.* This is a peculiar fruit of the righteousness of faith; and it is certain that every endeavour to seek for serenity of conscience by works, as is apparent in profane or ignorant characters, will be unsuccessful. For the breast will either be lulled to a false rest by

the contempt or oblivion of the divine judgment ; or it will be full of fear and trembling, until it has leaned on Christ. For he alone is *Peace* !—*Calvin*.

NOTE 17.

(Chap. v. 3.—Page 116.)

We glory in tribulations also.—‘ Judge then how great must be the things to come, when we glory even in what wears the semblance of distress. So precious is the gift of God, and so utterly is it devoid of all bitterness. In regard to external things, our struggles are ever attended with toil, and pain, and misery ; and only crowns and rewards confer the pleasure. But here it is not so. Our very struggles are no less sweet than the prize itself.’—*Chrysostom*.

NOTE 18.

(Chap. v. 3.—Page 116.)

Knowing that tribulation worketh patience.—‘ The word, in the original, (*ὑπομονή*), which we render “ patience,” signifies not only the bearing of distress with an even, submissive mind, but also “ constancy,” “ perseverance.” (See Heb. xii. 1.) It is rendered, in the seventh verse of the second chapter of this epistle, “ patient continuance ;”

seems to be more direct, in respect to the perseverance of the saints, than almost any other passage in the Scriptures, which I can find. For the sentiment is not dependent here, as in some other passages, in the form of a particular expression; but it is fundamentally connected with the very nature of the argument.'—*Professor Stuart in loc.*

NOTE 21.

(Chap. v. 8.—Page 124.)

God commendeth his love toward us.—‘We should observe the commendation of God’s love towards us: *he commendeth his love.* The word, (*συμμετρηται*,) signifies God’s interposing, to make us know, and be assured of that, which otherwise, we knew not, and which is exceedingly strange and incredible to us. There is another such word used for the very same purpose, Heb. vi. 17; “God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath.” The original is, he “interposed himself,” as it is in the margin, or, came in between by an oath, in order to shew the unchangeableness of his counsel of love to the heirs of promise. So it is here. God would make known, would make plain and incontestable, his love towards sinners, so that they should have no room left to question it. Well, and what way

does he take for the purpose? Does he give them his word for it, and interpose himself by an oath, to confirm that word? No; both these he had done before. He comes in between, therefore, with the incarnation of his only-begotten Son, and causes him, while we were yet sinners, to die for us. As if he should have said, 'I will have you know the love which I bear towards you; and because I know how hard it is for you to believe any such thing, lo! I will cause you to be satisfied of it without dispute. I set forth my Son in the midst of you, and give him to die for you before your eyes: Look on that, and acknowledge my love towards you.' Now, brethren, is not this speaking love? Does not this declare the love of God, in terms which cannot be mistaken? Who can think of this and charge his ruin on a want of good-will in God?—*The Rev. S. Walker of Truro.*

NOTE 22.

(Chap. v. 11.—Page 127.)

We also joy in God, through our Lord Jesus Christ.—'The first, principal, and most perfect cause of our justifying and salvation, is the goodness and love of God; whereby he chose us for his, before he made the world. After that, God granteth us to be called by the preaching of the gospel of Jesus Christ, when the Spirit of the

Lord is poured into us ; by whose guiding and governance we be led to settle our trust in God, and hope for the performance of all his promises.* * * To say all in sum ; Whatsoever is in us, or may be done of us, pure, honest, true and good, that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice, and unchangeable purpose of God.'—*King Edward the Sixth's Catechism in the Enchiridion Theologicum.*

NOTE 23.

(Chap. v. 11.—Page 129.)

By whom we have now received the atonement, or reconciliation.—'There is a peculiar emphasis in the particle *now*, in the above clause. For the pledge of the future δοξη, (verse 2,) is the present καταλλαγη. The redemption, which is already finished and complete, is the surest guarantee that those who believingly appropriate it, shall also be partakers of heavenly bliss.'—*Professor Tholuck.*

NOTE 24.

(Chap. v. 17.—Page 133.)

Much more they which receive abundance of grace, and of the gift of righteousness, shall reign

in life by one, Jesus Christ.—‘Far more than what we owed, was paid by Christ; as much more, as the immeasurable ocean exceeds a drop. Doubt not, therefore, O man, when beholding such a treasure of blessings; nor ask how the old spark of death and of sin has been extinguished, seeing that such a sea of the gifts of grace has been poured upon it.’—*Chrysostom*.

NOTE 25.

(Chap. v. 18.—Page 137.)

Mark the language of Calvin on these words; *the free gift came upon all men unto justification of life.* — ‘*Communem omnium gratiam facit, quia omnibus exposita est, non quod ad omnes extendatur re ipsâ. Nam etsi passus est Christus pro peccatis totius mundi, atque omnibus indifferenter Dei benignitate offertur; non tamen omnes apprehendunt.*’ ‘This *free gift* of God,’ says Calvin, in the above passage, ‘is here declared to be common to all, because it is open to all, not because it actually extends to all. For although Christ suffered for THE SINS OF THE WHOLE WORLD, and, by the mercy of God, is offered to ALL WITHOUT DISTINCTION; yet all do not lay hold of him.’ In this passage Calvin speaks as an interpreter of Scripture; in the Institutes, as the advocate of a system. His Institutes, more-

over, were written in his earlier days ; but his commentaries on Scripture were the labours of his maturer years.

It is the observation of Witsius, that Calvin uses one language in controversy, and another when tranquilly explaining Scripture : ‘ *Tantum sæpe interest, utrum quis cum adversario contendat, an libero animo commentetur.*’

NOTE 26.

(Chap. v. 20.—Page 139.)

Moreover the law entered that the offence might abound :‘ that is, in the conscience by conviction, not in the life by commission. The field is not fit for the seed to be cast into it, till the plough hath broken it up ; nor is the soul prepared to receive the mercy of the gospel, till broken with the terrors of the law.’—Gurnall’s Christian in complete Armour, vol. ii. 672.

‘ Men, indeed, were shipwrecked before the law ; but as they conceived themselves to be swimming, even in their very ruin, they were plunged into the vast abyss, that their deliverance might be more conspicuous, when they should emerge, contrary to all human expectations, from such an awful state. Sin is so placed, by the law, before the eyes and the attention of mankind, that they are constantly compelled to behold themselves exposed to

condemnation. And, in this way, that which men would otherwise reject, despise, or neglect, takes possession of the conscience. Besides, the person who, before, simply overstepped the bounds of righteousness, becomes, when the law has been once appointed, a despiser of that divine power and authority, by which he has been made acquainted with the will of the Lord of hosts. *But where sin abounded, grace did much more abound.* So that condemnation is not set before us in the law, for the purpose of making us continue under its power; but to advance us, after we are become intimately acquainted with our misery, to the enjoyment of Christ, who is sent to be a physician to the sick, a deliverer of the captives, a comforter to the afflicted, and an avenger of the oppressed.' —*Calvin.*

NOTE 27.

(Chap. vi.—viii.—Page 142.)

‘These three chapters, all form one harmonious whole. All resolve themselves, at last, into the simple design of shewing, not only that the grace of the gospel is not justly liable to the charge of encouraging sin, but that it does, in fact, proffer to sinners the only hopeful and effectual means of SANCTIFICATION, as well as JUSTIFICATION; yea, that it assures them of these means being effec-

tual even to the end, so that their hopes can never be disappointed. And there is one circumstance, which strongly confirms the above view of the apostle's design in these chapters. For if you look back to chap. v. 1—11, you will see that the apostle, after finishing his discussion, with respect to justification by faith, goes on to declare the happy fruits of this; viz. cheering support under all the sorrows of life, and assurance of final happiness in the kingdom of glory, through the redemption of Christ. Even so, in chap. viii. 14—39, when St. Paul has completed the discussion of his second grand theme, viz. the sanctifying nature of gospel grace, he goes on to show, first, how it triumphs over sufferings and sorrows, inspiring a joyful hope; and secondly, that it will assuredly bring the believer, at last, safe to glory. The parallelism, as to the general course of thought, is so exact between chap. v. 1—11, and viii. 14—39, that no one can help perceiving it. There is good ground to believe, then, that the apostle had, in his own view, here completed a second prominent topic of discussion; just, as at the end of chap. iv. he had completed his first topic of justification by faith.'—*Professor Stuart in loc.*

NOTE 28.

(Chap. vi. 4.—Page 145.)

Therefore we are buried with him by baptism into death.—‘We are buried together with Christ, because, when our sinful nature is mortified, sin is twice buried. First, by the removal of the guilt of sin ; for though the infection of nature still remains, yet it is pardoned for Christ’s sake. And secondly, by the removal of the power of sin ; for our corrupt affections cease to have dominion over us. But we are not yet glorified. And therefore, though we are free from condemnation, yet we lie, as it were, *buried*, looking for the glory to be revealed. As Paul says, “Our life is hid with Christ in God ;” that is, although we are now admitted to righteousness, and life, and glory, yet this glory remains hid with Christ, until we shall ascend where he is, and reign with him in glory.’—*Melancthon*.

NOTE 29.

(Chap. vi. 5.—Page 147.)

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—‘How is this resurrection ? It takes place in the death of sin and the restora-

tion of righteousness; and in the disappearance of the old, and the reign of a new and angelical life. And when you hear mention made of a *new life*, (ver. 4,) be sure that it implies a great change and diversity. For myself, I forthwith burst into tears, when I reflect what strictness Paul demands of us, and to what indolence we have given ourselves up; relapsing, after baptism, into our previous old age, returning to Egypt, and hankering after the garlic, though we have tasted the manna.'—*Chrysostom*.

NOTE 30.

(Chap. vi. 10.—Page 150.

For in that he died, he died unto sin once.—‘As it was likely that some would be dismayed by the cross and death of the Saviour, the apostle shows that these ought rather to be a ground of future confidence. You must not, he says, conclude from the circumstance of his having once died, that he is mortal. Nay, it is on this very account, that he remaineth immortal. For his death was the death of death. It is because he once died, that henceforth he dieth no more; for **THAT DEATH, he died unto sin.**’—*Chrysostom*.

NOTE 31.

(Chap. vi. 11.—Page 150.)

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.—‘Our Lord, in dispensing life to us, gave us the covenant of baptism, containing an image of death and life; the water fulfilling the image of death, and the spirit giving the earnest of life. If thou hast shared with Christ in the death and the burial, much more shalt thou in the resurrection and the life. For since the greater, that is, sin, has been destroyed, we may not hesitate about that which is lesser, the destruction of death.’—*Chrysostom*.

NOTE 32.

(Chap. vi. 10, 11.—Page 152.)

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—‘As Christ’s living to God is placed in antithesis to his dying to sin, the necessary implication is, that he lives to him in such a way as to have no more concern with suffering and sorrow on account of sin. He lives to him in a state that is

new, and the happiness of which is not interrupted by sin. In like manner, believers are to become *dead to sin*, i. e. to be unaffected by its solicitations, and *alive to God*, i. e. devoted in heart and life to the honour and glory of God; or living in a state, in which God, and not sin, shall be the chief object of all their regard. In the case of Christ's living to God, the meaning is, that he is for ever exempt from the troubles and sorrows, which dying for sin brought upon him. And believers may be said to live to God, when they are exempt from being led astray through the solicitations and influence of sin.'—*Professor Stuart in loc.*

NOTE 33.

(Chap. vi. 12.—Page 153.)

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.—'The apostle does not say, Let not the flesh live, neither let it act; for Christ came, not to subvert human nature, but to rectify the will. He says, therefore, *Let not sin reign*. And surely it would be absurd for those who are bound for the kingdom of heaven, to take sin for their queen, and to choose to be her captives, when called upon to reign with Christ. As if one were to cast a diadem from his hand, and prefer to be the slave of some demoniacal, beggarly, and ragged female. And

then, seeing it is hard to vanquish sin, observe how he takes off the hardship, and how he encourages us to the task, by saying, *in your mortal body*. For he shows, by these words, that our struggles are but for a season, and will speedily terminate.'—*Chrysostom*.

NOTE 34.

(Chap. vi. 17.—Page 156.)

That form of doctrine, whereto ye were delivered. (See marginal reading.)—‘To show that, albeit they had themselves drawn near, still all had proceeded from the grace of God, the apostle has added *παρεδόθητε, ye were delivered.*’—*Theophylact*.

NOTE 35.

(Chap. vi. 19.—Page 159.)

As ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.—‘As you were not urged on to sin by fear, but by the very love and desire of sin itself, even so you are not to be drawn to a life of righteousness by any fear of punishment, but to be attracted towards it by the delight which it is found to impart. And as he is justly considered to have sunk to the lowest depths of wick-

edness, who is not restrained even by temporal punishments from uncleanness and iniquity, even so has he attained to the utmost heights of righteousness, who is not deterred, by the prospect of any temporal sufferings, from abounding, more and more, in every good word and work.'—*Anselm*.

NOTE 36.

(Chap. vi. 23.—Page 163.)

For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.—‘The sinner is a mere labourer, who reaps nothing, and gets *death* for his *wages*. On the contrary, the righteous man, is a usufructuary, who gets his compensation in what he reaps. And therefore, what he receives hereafter, is not wages, but χάρισμα.’—*Alexander Knox*. See his *Correspondence with Bishop Jebb*, vol. ii. p. 14.

NOTE 37.

(Chap. vii. 1—6.—Page 170.)

Serve in newness of spirit.—‘Our eminent reformers were profoundly conversant with the law of God in its federal rigour, and preceptive freedom. ‘Lord, have mercy upon us, and incline our hearts to keep this law.’ In

other words; Deliver us from this law as a covenant, and devote us to it as a rule.'—*Rev. W. Howels. See Memoir, p. cxxi.*

NOTE 38.

(Chap. vii. 22.—Page 186.)

I delight in the law of God after the inward man.—'Although there is in all men a natural conscience, which confesses a distinction between good and evil; although there is in virtue a majesty, which often commands the respect even of the vicious; yet there is nothing in our unregenerate soul, which corresponds with the principle of *delighting in the law of God after the inward man*. No; the charmer may charm ever so wisely, but in vain; the minstrel may exert his utmost skill, and pour forth strains sweet as the melodies of heaven; but there is no chord which vibrates to his touch, when he appeals to sinners, dead in trespasses and sins, in praise of the beauty of holiness and the loveliness of spiritual religion. In Isaiah, God himself thus characterizes his believing people: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." (Isa. li. 7.)'—*Rev. John Hambleton.*

NOTE 39.

(Chap. vii. 24, 25.—Page 189.)

O wretched man that I am ! who shall deliver me

from the body of this death? I thank God, through Jesus Christ our Lord.—How forcibly is the scope of the apostle's language illustrated in the following collects of the Church of England!

'O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost, be honour and glory, world without end. Amen.'

'O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate. Amen.'

NOTE 40.

(Chap. viii. 2.—Page 190.)

The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. —'The apostle was so grateful for the blessings he received, that he seems to have introduced himself, almost without being conscious of it. He says, not you, but, under the influence of infinite gratitude to the Almighty, *the law of the Spirit*

of life in Christ Jesus, hath made ME free from the law of sin and death.

‘*The LAW of the Spirit of life.*—The gospel is called the *LAW of the Spirit of life*, because God is a legislator, as well as a sovereign, in his mercy. And it is called *the law of the SPIRIT of life*, because the Holy Spirit accompanies his own truth into the human heart. The gospel is the medium, which the Holy Ghost employs, to make us “meet to be partakers of the inheritance of the saints in light.” Some preach parts and portions of the gospel, as if God were exclusively a sovereign. Though this may be blessed to the salvation of some, yet it is pregnant with destruction to others. For we cannot escape destruction, unless we meet God as a legislator, as well as a sovereign. He is both. Saints and angels live under the influence of this truth, and so must we.

‘*Free from the law of sin and death.*—Consider the greatness of this blessing; *free from the law of sin and death*: free from the condemnation and dominion of sin; free from every curse; free from every charge: free as Messiah himself. If this be not true, what the apostle says in the first verse could not be true. Was there *any condemnation* for the Saviour after he rose? No. Is there any for him who believes in the Saviour? No. He is as free from condemnation as the Messiah himself was, when he rose from the dead.’—Rev. W. Howels, vol. i. Sermon 6.

NOTE 41.

(Chap. viii. 3.—Page 192.)

God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—
‘Christ appeared not among us, as Adam was, exempt from all those infirmities, which, though sinless in themselves, are the fruits of sin; the effects of that curse, which he endured for us. He wept, he hungered, he was weary, he suffered from the suggestions and fiery darts of the tempter, in a world where all is under the tempter’s influence. He came to our wretched prison-house, and wore in it our garb—a garb, in which none but a criminal had ever been seen before—and he seemed to us as altogether one of us. But, blessed be God, “in him was no sin;” and because there was none, he had his life free to part with, and, by parting with it, to receive, in return, our redemption from everlasting ruin.’—*Goode on the Better Covenant.* p. 61, 62.

NOTE 42.

(Chap. viii. 14.—Page 200.)

Led by the Spirit.—‘A rebel is convicted, and liable to the sentence and condemnation of the law. He sues for pardon, and obtains and accepts it. Will any man now say, that because he asks and accepts it from the king, and the king does not

take his hand and open it, and violently thrust the pardon into it, this man saves himself, and takes away the glory of the king's grace and mercy, and that he owes his life to himself, and not to the king's bounty and goodness? A man would be thought very senseless, that should so ascribe this man's deliverance to any act of his own, as not to think it entirely owing to the king's grace and favour. And I think the case is the very same, concerning men's complying with that grace which God affords them for their "repentance unto life."—*Archbishop Tillotson*. Sermon cci.

NOTE 43.

(Chap. viii. 14.—Page 201.)

As many as are led by the Spirit of God, they are the sons of God.—'The proof that we are the sons of God, is, that we are led by the Spirit of God. No less proof is sufficient, either to ourselves or others. The manner in which our sonship is proved, is, that we are led by the Holy Spirit to value, to prize, and to honour the moral government of God. And in exact proportion as we know his moral government, shall we learn to prize his sovereignty. It is a taste for the former, that enables us to delight in the latter.'—*Rev. W. Howels*. vol. i. p. 368.

NOTE 44.

(Chap. viii. 15.—Page 201.)

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. — ‘This is much for our comfort, that from whomsoever, and from whatsoever corner in the world, prayers come up to God, they cannot want acceptance. All languages, all countries, all places, are sanctified by Jesus Christ; so that, even from the ends of the earth, whosoever calls upon the name of the Lord, shall be saved. And, truly, it is a sweet meditation to think, that from the ends of the earth the cries of souls are heard; and that the end is as near heaven as the middle, and a wilderness as near as a paradise. Though we understand not one another, yet we have one loving and living Father, who understands all our meanings. And so the different languages and dialects of the members of this body make no confusion in heaven, but meet together in his heart and affection, and are as one perfume, one incense, sent up from the whole catholic Church, which is here scattered upon the earth. O that the Lord would persuade us to cry this way to our Father, in all our necessities.’—*The close of Hugh Binning’s last Sermon.*

NOTE 45.

(Chap. viii. 23.—Page 210.)

We groan within ourselves.—‘i. e. internally,

not externally. We suppress the rising sigh ; we bow with submission to the will of God, which afflicts us ; we receive his chastisement as children. Our frail nature feels it, and we sigh or *groan* inwardly ; but no murmuring word escapes us ; we suppress the outward demonstrations of pain, lest we should even seem to complain. Here is a sentiment worthy of Paul, and of all Christians who suffered with him. And it is a sentiment which must commend itself to the conscience of every one, who thoroughly believes in the holy, just, and benevolent providence of God.—*Professor Stuart in loc.*

NOTE 46.

(Chap. viii. 26, 27.—Page 228.)

Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit ; because he maketh intercession for the saints, according to the will of God.—‘ From all this we learn, that fluency in prayer is not essential to praying. A man may pray most powerfully in the estimation of God, who is not able even to utter one word. The unutterable groan is big with meaning, and God understands it ; because it contains the language of his own

Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form, and distinct vocal sound. Such desires shew that they came from God: and as they came from Him, so they express what God is disposed to do, and what he has purposed to do. This is a matter of great encouragement to all those, who are agonizing to enter in at the strait gate.'—*Adam Clarke.*

NOTE 47, 48, 49.

(Chap. viii. 28.—Page 229, 230, 233.)

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—'It is sometimes said that sin *works for good* to the believer. It is an equivocal sentence, and one which ought not to pass without explanation. It is sin, as atoned for by the Saviour; sin, as repented of by the sinner; sin, as triumphed over by faith in the atoning blood and righteousness of Jesus Christ; sin, as detected in all its secret workings by the eye of God; sin, as fought against and triumphed over, by the arm of Jehovah.'

The called according to his purpose.—'God purposed from eternity to invite and command sinners to repent and believe. Why are they invited and commanded? Because God loves sinners, and

because they are accountable agents. There is no hostility in the *purpose* of God against any, but much friendship even towards those who are madly determined not to obey the *calling*. The word *called* implies, that sinners are addressed as responsible beings, in the ministry of the gospel. And it also implies the distance to which man has naturally travelled from God. But God *calls* upon him to return. And, oh ! how delightful is it to hear the voice of God, to obey the call, to open the heart to welcome the blessing he provides, and to treasure it up for eternity !—*Rev. W. Howels*, vol. i. Sermon IV.

‘When a man’s eyes are so weak that he cannot look up to the firmament, yet he may know that the moon is there, by seeing it shine upon the water. So, though I do not look up into the secret of God’s purpose, yet I may know that I am elected, by the shining of sanctifying grace in my soul.’—*Watson’s Divine Cordial*.

NOTE 49*.

(Chap. viii. 28—30.—Page 241.)

‘There is no *theory of predestination* in scripture. There are separate references of important and happy events to the unbounded foresight and superintendence of the Deity ; and out of these men have formed theories ; but such

theories are merely human. Each passage of scripture aims at producing faith and love; and we have no right to use any passage for any other purpose. The fine reference of the privileges of a Christian to the divine counsels, in Rom. viii. 28—30, is not for the sake of speculation; but for the purpose of animating the converts to brave all the terrors of persecution, rather than revolt from Christ. And whoever sees the passage for a moment, without seeing it aim at the heart, misses what was principally intended, and of course sees something which was not within its scope.'—*Hey's Lectures in Divinity. On Art. xvii.*

NOTE 50.

(Chap. viii. 34.—Page 245.)

Who also maketh intercession for us.—'It was necessary to make this express addition, lest the divine majesty of the Saviour should have made us tremble. He, therefore, who, from his lofty throne, holds all things under his feet, and subject to his authority, is here clothed with his mediatorial character. And we feel that we may come, with boldness, to that throne of grace, where Christ appeareth, as our high priest and intercessor in the presence of the Father.'—*Calvin.*

NOTE 51.

(Chap. viii. 35—39.—Page 247.)

‘ St. Paul speaks, at the beginning of this passage, of the *love of Christ*, because the Father has revealed to us his own bowels of compassion in the Saviour. Since, therefore, the love of God must not be sought out of Christ, the apostle here reminds us of the tender compassion of our Redeemer, that our faith may behold the glory of God in the face of Jesus Christ. At the close of the passage, St. Paul speaks more distinctly of *the love of God, which is in Christ Jesus our Lord*; thus describing the fountain of love, as being in the Father, and as flowing down to us from Christ.’
—*Calvin*.

NOTE 52.

(Chap. viii. 38, 39.—Page 253.)

I am persuaded that neither death, nor life, &c.
—‘ Mr. Hugh Kennedy, an eminent Christian of Ayr, in Scotland, when he was dying, called for a Bible. But finding his sight gone, he said, ‘ Turn me to the eighth of the Romans, and set my finger at those words, *I am persuaded that neither death, nor life, &c.* ‘ Now,’ said he, ‘ is my finger upon

them?' And when they told him it was, without speaking any more, he said, 'Now, God be with you, my children: I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;' and so departed.'—*Dr. John Evans, in continuation of Matthew Henry.*

(Chap. vi.—viii.—Page 253.)

'In this and the two foregoing chapters, the apostle hath shewn that the great mystery of justification, by faith in a crucified Redeemer, furnishes a variety of motives for persuading, (and the most gracious helps for enabling,) sinners to repent and return to God. And these chapters, therefore, do in effect demonstrate the efficacy of the death of Christ, in delivering believers from the power of sin. Hence it follows, that the gospel method of pardoning sinners, through the death of Christ, is an exercise of mercy, which, instead of weakening, hath greatly strengthened, the authority of the law of God; and consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy as an atonement, in delivering us from the punishment of sin, though it is not for us fully to comprehend the manner in which it operates for that end.'—*Macknight on the Epistles.*

NOTE 53.

(Chap. ix. 18.—Page 272).

Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth.—‘The world is full of that which teaches the doctrine of DIVINE SOVEREIGNTY. All nature speaks it, and speaks it loudly too; not less so than the Bible itself. Yet with all this, the Bible plainly recognises the freedom of men, and attributes to themselves their own destruction. It is said that there is contradiction here; but if there be, the unbeliever has as really to contend with its difficulties, as the advocate for revelation. However, there can in reality be no contradiction or absurdity in two things which are both true. All the difficulty lies in us. Being ignorant of the manner in which predestination and free-agency can be reconciled, we are prone to think that they are irreconcilable. When will men learn, that their ignorance is not the measure of truth!’—*Professor Stuart in loc.*

NOTE 54.

(Chap. ix. 19.—Page 274.)

Who hath resisted his will?—‘Vain are all men’s devices as to the serving of their own ends, and the

accomplishment of their own desires. Yet doth Almighty God so order these otherwise vain things, by his over-ruling providence, as to make them subservient to his everlasting counsels! "For all things serve him." (Ps. cxix. 91.) Happy, thrice happy, they that do him voluntary service; that can say with David, and in his sense, "Behold, O Lord, how that I am thy servant;" (Ps. cxvi. 16;) that have devoted themselves faithfully, and accordingly bend their endeavours, to do him true and laudable service, by obeying his revealed will. But certainly, whether men will or no, though they think of nothing less, they shall serve him, to the furtherance and accomplishment of his secret will. As we find, "my servant David" often, as his servant in the one kind; so we sometimes meet with "my servant Nebuchadnezzar," as his servant in the other kind.' (Jer. xxv. 9; xliiii. 10; Ezek. xxix. 20.)—*Bishop Sanderson, Sermon on Prov. xix. 21.*

NOTE 55.

(Chap. ix. 20.—Page 275.)

Nay but, O man, who art thou that repliest against God?— 'I scarce know any passage of the scripture, (says John Goodwin,) 'more frequently abused than this. When men, in the great questions of predestination and reprobation;

bring forth any text of scripture, which they conceive makes for their notion; though the sense which they put upon it be ever so uncouth and dissonant from the true meaning of the Holy Ghost; yet, if any man contradicts, they frequently fall upon him with, *Nay but, O man, who art thou?* As if St. Paul had left them his heirs and successors in the infallibility of his spirit! But when men shall call a solid answer to their groundless conceits about the meaning of the scriptures, *a replying against God*, it savours more of the spirit who was seen falling like lightning from heaven, than of his, who saw him in this his fall.'—*Adam Clarke*.

NOTE 56.

(Chap. ix. 21.—Page 275.)

Hath not the potter power?—‘The thing formed is not to contend with him that forms it; because the latter acts according only to what is just and right. The word *power* does not mean, that he who exercises it, has strength and vigour to act according to an unbridled appetite and desire; but that he is possessed of a faculty to act with the highest rectitude.’—*Calvin*.

NOTE 57.

(Chap. ix. 22—24.—Page 276.)

What if God, &c.—‘ The apostle, while he withholds his reader from curiously investigating those subjects which elude the grasp, and transcend the range of the human intellect, clearly shows that justice alone manifests itself in every proceeding of unerring wisdom, holiness, and love. *Glory* means, in this passage, divine mercy ; for the chief honour of the Most High consists in acts of loving-kindness and tender mercy. Thus St. Paul, in writing to the Ephesian converts, states, in the first instance, that they have been adopted by God, “ to the praise of the glory of his grace,” and, afterwards, without making any fresh mention of grace, that they have been “ sealed with the Holy Spirit of promise,”—“ unto the praise of his glory.”—*Calvin*.

NOTE 58.

(Chap. ix.—Page 280.)

‘ St. Paul’s moderation is beautifully exhibited in this chapter. In order to silence the blasphemous cavils of an objector, he had been constrained to occupy high ground, and to assert God’s sovereign right to dispose of all his creatures, even as the potter has power over the clay, which he

has prepared for his own use. But when he comes to sum up his argument, he does not refer the rejection of the Jews to the mere sovereign will of God, but to their own obstinate pride and unbelief: thereby shewing us, that, whilst we properly refer all good to God, we must trace all evil to ourselves; that if we are saved, it is God who saves us, from first to last; but that if we perish, we perish through our own fault alone.'—*Simeon's Horæ Homileticæ*.'

NOTE 59.

(Chap. x. 2.—Page 285.)

A zeal of God, but not according to knowledge.—
'The faster a man rides, if he be in a wrong road, the farther he goes out of his way. Zeal is the best or worst thing in a duty. If the end be right, it is excellent; but if wrong, it is worthless.'—*Gurnall's Christian in complete Armour*, vol. ii. p. 499.

'It is better, according to Augustine, even to halt in the road, than to run, with all our might, out of the proper path.'—*Calvin*.

NOTE 60.

(Chap. x. 10.—Page 287.)

For with the heart man believeth unto righte-

ousness ; and with the mouth confession is made unto salvation.—‘ What answer will be made to the above words of St. Paul, by those proud boasters, who glory in a certain imaginary faith, which is lodged, as they presume to say, in the inmost recesses of their hearts, and which is completely to supersede the confession of the mouth ? Surely it is the veriest trifling to assert, that fire exists, where there is neither flame nor heat.’—*Calvin.*

NOTE 61.

(Chap. x. *passim*.—Page 300.)

‘ Thus has the apostle shewn once more, in a way different from that which he took in chapter iv., that the Gentiles stand on an equal footing with the Jews, as to gospel privileges ; since God may, in perfect consistency with his ancient promises and declarations, cast off the Jews when they persist in unbelief, and receive believing Gentiles as his people, in their stead. The repulsive nature of this doctrine to the feelings of his proud and self-righteous countrymen, seems to be the reason why the apostle recurs to it so often, and enforces it by such repeated appeals to the Old Testament.’—*Professor Stuart in loc.*

NOTE 62.

(Chap. xi. 1—10—Page 308, line 6.)

Strictly speaking, merit in any creature is a paradox. For, in any supposable case, it is clear that, as between the Creator and his creatures, a reward must be altogether free. And if it must be said, therefore, even of the unfallen angels, that when they have done all, they are still "unprofitable servants," how much more emphatically must this language apply to the fallen children of Adam!

'When we reflect,' says Bishop Sherlock, 'that all our natural powers are the gift of God, and, consequently, our best services are but a debt paid to the donor; when we consider that in all we do there is no profit to the Most High, that his power and majesty are not exalted by our service, nor lessened by our neglect; we shall find that our own reason teaches us the lesson of the Scriptures, and that, when we confess ourselves "unprofitable servants," we give greater evidence of our understanding, than of our humility. And if this be truly the case, what are the claims of natural religion?' what, under any circumstances, are the claims of the creature upon the Creator? 'Are they not the claims of "unprofitable servants?" the claims of those to whom nothing is due?'—See also *Calvin* on Chap. xi. 35. Note 67.

NOTE 63.

(Chap. xi. 17—21.—Page 316.)

And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree: boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.—‘ All this shews that, in the apostle’s view, there has in reality been but one church; the ancient Jewish church being only the foundation, and the Christian church being the superstructure and completion of the building. And this is a sentiment which entirely accords with the representations contained in the epistle to the Hebrews, where only a change in rites and forms is argued, not a change of the spiritual, essential nature of the church.—Professor Stuart in loc.

NOTE 64.

(Chap. xi. 32.—Page 331.)

For God hath concluded them all in unbelief, that he might have mercy upon all.—‘ A very beautiful sentence, which shews that there is no cause why any, who entertain the least hopes of their own

salvation, should despair of the salvation of others. For whatever their present character may be, they were formerly the same as all others. And if, by the alone mercy of God, they have themselves emerged from the depths of unbelief, they ought to allow the widest scope for the exercise of the same mercy in the conversion of others. The apostle represents both Jews and Gentiles, as having been shut up in unbelief, for the purpose of convincing both, that the entrance and access to eternal salvation are fully opened to every kindred and nation and people and tongue. There is only one mercy that saves. And this offers itself, with the same freeness, to Jew and Gentile.'—*Calvin*.

NOTE 65.

(Chap. xi. 33.—Page 334.)

O the depth of the riches both of the wisdom and knowledge of God!—‘It is worthy of remark, that we can more easily account for the dispensations of his justice, than we can for the dispensations of his mercy. We can everywhere see ten thousand reasons why he should display his justice; but scarcely can we find one reason why he should display his mercy. And yet, these displays of mercy, for which we can scarcely find a reason, are infinitely greater and more numerous than his displays of justice, for which the reasons are, in a vast variety of cases, as obvious as they are multiplied.’—*Adam Clarke*.

NOTE 66.

(Chap. xi. 34.—Page 338.)

For who hath known the mind of the Lord.—
 ‘Every inquirer into the secret counsels of infinite Wisdom should remember to confine himself within the limits of the oracles of God, and never, in investigating the predestination of perfect knowledge and love, to advance beyond the barriers of Scripture.’—‘If it be our duty to follow the leadings of the Spirit, it is equally certain that, when forsaken by him, we ought to stop, and, as it were, to take our stand. For whoever affects to know more than the Spirit has revealed, will be overwhelmed by the immense splendour of unapproachable light.’—*Calvin.*

NOTE 67.

(Chap. xi. 35.—Page 339.)

Or who hath given to him, and it shall be recompensed unto him again?—‘If we carefully examine our own state and condition, we shall indeed find that Infinite Majesty cannot be in any respect our debtor. And when the apostle argues that Jehovah is not our debtor, we are to understand him, not only as referring to our corrupt and evil nature, but as implying, also, that even were man pure and perfect, he could not produce anything

before God, for which *it should be recompensed to him again*. For, from the very commencement of his being, the child of Adam is so bound to his Maker, by the very law of creation, that he has not anything which can be considered as his own property. We shall in vain, therefore, endeavour to rob the all-perfect Lord of his right to do what he chooses with the works of his hands, according to his own unerring wisdom. For nothing done by the creatures of a day, has made the King of glory their debtor. And the Supreme Being is not laid under any obligation to the potsherds of the earth.'—*Calvin*. (See Note 62.)

NOTE 68.

(Chap. xii. 2.—Page 344.)

A living sacrifice.—‘In illustration of the expression of a *living sacrifice*, it may also be remarked that, in the ancient sacrifices, a beast which died of itself, or was torn by wild beasts, was considered unclean and unacceptable. But Christians are to be presented *living* to the Lord. And their blood is to be spilt, as it were, at the foot of the altar.’—*Diodati in loc*.

NOTE 69.

(Chap. xii. 12.—Page 366.)

Continuing instant in prayer.—‘Some are *instant*, but it lasts not. If they find the mercy comes, they draw hard; but if their chariot of prayer be set, and after a pull or two the mercy comes not, their faith jades, and they give over. Others are *constant*, but not instant. They *continue to pray*, but pray themselves cold. They grow lifeless in the work, as if they looked for nothing to come of it. We must join both together, or expect benefit from neither. At Eph. vi. 18, where the original word is used as a substantive, it is translated “with all perseverance.”’—*Gurnall’s Christian in complete Armour*, vol. ii. p. 606.

NOTE 70.

(Chap. xii. 13.—Page 368.)

Distributing to the necessities of saints.—‘The original word, *κοινωνοῦντες*, which may properly be rendered *communicating*, well expresses the affection and sympathy, with which we ought to assist the poverty of our brethren, by reason of the common and mutual relation which subsists among us, as the members of Christ’s mystical body.’—*Calvin*.

NOTE 71.

(Chap. xii. 20, 21.—Page 380.)

Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—‘ A thought might have occurred to readers, of referring the expression of *coals of fire*, in the twentieth verse, to the words *wrath* and *vengeance*, in the nineteenth, had not the whole passage closed with, *overcome evil with good*. But these last words lead us to regard the *coals of fire on the head*, as intimating, that kindnesses to our enemy, are to the feelings of his mind, what ingenious torture would be to the feelings of his body ; and that it is as much morally impossible to stand out against the former, as it would be physically impossible to stand out against the latter.’—*Alexander Knox*.—*See his Correspondence with Bishop Jebb*, vol. ii. p. 464.

‘ Perfect charity involves in it a disposition, first to forgive, and then to serve, our bitterest enemies. This was the disposition enjoined under the Old Testament dispensation. For the words which are here cited in the New Testament, are quoted from the Old : “ If thine enemy be hungry, give him bread

to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Prov. xxv. 21, 22.) These *coals* are, the fire that descends from heaven. Natural men heap the coals of hell upon each other, only to consume and destroy. But this is a divine fire, that is heaped upon the head of an enemy, to melt him into love.'—*Rev. W. Howells*, vol. ii. p. 535.

'There can be no doubt that *pain* is meant to be designated by the expression of *heaping coals of fire on his head*. But is it the pain of shame or contrition for misconduct, or that of punishment? More probably the former here. For so verse 21 would almost necessarily lead us to conclude. And it is a noble sentiment, when thus understood. 'Take not revenge,' says the apostle, 'overcome your adversary with kindness and beneficence. These will bring him to shame and sorrow for his misconduct.'—*Professor Stuart in loc.*

'Do not withhold from any man the offices of mercy and kindness. You have been God's enemy, and yet God fed, clothed, and preserved you alive. Do to your enemy, as God has done to you. If he be hungry, feed him; if he be thirsty, give him drink. So has God dealt with you. And has not a sense of his goodness and long-suffering towards you, been the means of melting down your heart into penitential compunction, gratitude, and love to-

wards him? How know you that a similar conduct towards your enemy, may not have the same gracious influence on him towards you?'—*Adam Clarke*.

NOTE 72.

(Chap. xii. 9—21.—Page 380.)

'O what undissembled and ardent love to God and men; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer, what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil, is necessary to enter into the character of a Christian! And great is the grace and power of God, which alone can work all these in our heart and life.'—*John Brown of Haddington*.

NOTE 73.

Chap. xiii. 3.—Page 388.)

Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.—‘Archbishop Usher, in his treatise on the Power of the Prince and the Obedience of the Subject, quotes the following admirable paraphrase, by Primasius, of the above clause. “Either thou dost justly, and the just power will praise thee; or, thus doing justly, although the unjust power should condemn thee, the just God will crown thee.”’

NOTE 74.

(Chap. xiv. 4.—Page 411.)

Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.—‘By adding, *he shall be holden up*, the apostle not only warns us to refrain from condemning, but also bids us entertain good hopes of him, in whom we behold anything of the divine character. For the Lord has given us cause to believe, that he will fully confirm, and lead on to perfection, those in whom he has begun the work of his grace. St. Paul, therefore, does not argue simply

from the power of God, as if he had said, God can do it if he chooses; but he unites, according to Scripture, God's will with his power: *he SHALL be holden up, for God is ABLE to make him stand.*'—*Calvin.*

NOTE 75.

(Chap. xiv. 14.—Page 426.)

I know, and am persuaded by the Lord Jesus, that there is nothing unclean in itself.—'The apostle adds, *by the Lord Jesus*; because it is owing to his grace, that all creatures are blessed to the use of God's people, which were otherwise cursed in Adam.'—*Calvin.*

NOTE 76.

(Chap. xiv. 14.—Page 427.)

To him that esteemeth anything to be unclean, to him it is unclean.—'It is dangerous to trifle with conscience, even when erroneous. It should be borne with, and instructed. It must be won over, not taken by storm.'—*Adam Clarke.*

NOTE 77.

(Chap. xiv. 22.—Page 434.)

Happy is he that condemneth not himself in that thing which he alloweth.—'The general maxim,

‘happy is he who is not accused and condemned by his own conscience,’ applies to all our actions, provided we examine our conduct in a strict and proper manner. If we always make a broad line of demarcation between the voice of wilful ignorance, and of an honest judgment, that man may be pronounced happy, whose conscience, after a careful self-examination, does not sting him from a view of his sins, his errors, or his crime. But all those vain excuses, alleged by many, whose errors are closely entwined and connected with sloth and apathy, are thus completely set aside. For if mere good intentions, as they term it, were sufficient, all that self-examination, which the Scriptures so plainly enjoin, would be vain and superfluous.’—*Calvin.*

NOTE 78.

(Chap. xiv. 23.—Page 435.)

And he that doubteth is damned if he eat, because he eateth not of faith.—‘Happy would it be for the human race, if they steadily adopted the maxim, that they ought not to engage in any undertaking, which they did not certainly know to be agreeable to the will of infinite Perfection. A stedfast adherence to this principle would prevent men from acting in so disorderly a manner during a great part of their lives; from sleeping over the

task assigned them, or from hurrying along, with an unrestrained and blind impulse, wherever they are driven by a heated imagination, or by a reckless spirit of enterprise, lust, avarice, licentiousness, or ambition. For if we are not allowed to take a single mouthful of bread with a doubting conscience, how much greater caution ought to be used in transactions of the highest importance!—*Calvin.*

NOTE 79.

(Chap. xv. 5.—Page 441.)

Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus.—‘The earnest supplication of the apostle, that the Romans may be led to be *like-minded one toward another*, shews how mistaken they are, who think that unity of sentiment among Christians is not desirable, whether in matters essential or not essential to salvation. The sentiment about distinction of meats was not essential in this sense. And surely if such unity in smaller matters was urged by the apostle, he would urge it far more strongly in things essential to salvation. The precepts of the apostle shew, also, that Christians may differ about externals, and things of minor importance, without hazarding their salvation, although not without endangering the peace and welfare of the church. Such is the imperfection of human nature, that difference of

opinion is apt to produce dispute; and dispute of course is apt to lead, more or less, to alienation of feeling.'—*Professor Stuart in loc.*

NOTE 80.

(Chap. xv. 8.—Page 445.)

Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.—‘ St. Paul is shewing that Christ came to recover both Jews and Gentiles from their miserable, scattered state, and to bring them into the kingdom of his Father, to form one fold under one Shepherd. And he thence infers that they ought not to despise each other, since neither of them had been condemned or neglected by Christ. The apostle first speaks of the Jews; stating that Jesus Christ had been sent to them for the purpose of establishing the truth of God, by *confirming the promises made unto the fathers*. And surely his language ought to put to silence those rash and ignorant persons who do not hesitate to confine all the promises of the Old Testament to the body, to time, and to the present world. For when St. Paul speaks of Jesus Christ, as a *minister of the circumcision*, or the servant of the Jewish people, *to confirm the PROMISES made unto the fathers*, it plainly follows that the ancient covenant was really and in truth spiritual, although accompanied by earthly types

and figures; since the fulfilment of the promises, concerning which the apostle is here writing, must necessarily be referred to everlasting salvation.'—*Calvin.*

NOTE 81.

(Chap. xv. 27.—Page 454.)

For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.—‘The word, λειτουργῆσαι, here rendered *minister*, is often referred to the performance of sacred duties. And St. Paul, I doubt not, meant, by this term, to describe believers as offering a kind of sacrifice, when they supply the necessities of their indigent brethren out of their own substance. For the duty of love, which they owe, is paid in such a manner, as to be offered, at the same time, as a sacrifice of sweet-smelling savour to Jehovah, the King of glory.’—*Calvin.*

NOTE 82.

(Chap. xv. 30.—Page 458.)

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.—‘Since, therefore, to be assisted by the prayers of the faithful, is so great a blessing, that even Paul himself, that chosen instrument of

the divine mercy, did not think of neglecting it, how inexcusable will be our sloth and indolence, if we, who are misery, idleness, and nothingness itself, shall despise this powerful means of obtaining the favour of Omnipotence.'—*Calvin*

'We read of a certain minister of Christ, who said to a great warrior, going out to battle, that he would pray for him. The warrior answered that it should not need, because if God meant him victory, it should come without his prayers. To this the preacher replied, 'Then also cast away your weapons, and your soldiers; since without them, if he will, God can save!'—*T. Wilson in loc.*

NOTE 83.

(Chap. xvi. 20.—Page 476.)

And the God of peace shall bruise Satan under your feet shortly.—'He says not, ye shall bruise him under your feet, but "God" shall do it. Yet, he says not, God shall bruise him under His own feet, but under "yours." The victory shall be "yours," though wrought by Him. And he shall do it "shortly:" wait awhile, and it shall be done.'—*Leighton's Works*, vol. iv. p. 100.

NOTE 84.

(Chap. xvi. 25—27.—Page 482.)

‘ Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonise with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to some of all ranks and degrees. With what faith and love ought they, then, to be received, submitted to, obeyed, and practised. And infinite is the glory that redounds to God, from this his wonderful work of our salvation.’—*John Brown of Haddington.*

‘ Thus endeth the apostle Paul’s Epistle to the Romans; a writing, which, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition; and as far exceeds the most celebrated productions of he learned, Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.’—*Macknight.*

‘ It is related of Melancthon, by his contemporary Mylius, that he was constantly engaged in explaining the Epistle to the Romans, which he

was accustomed to regard as the key to the whole scriptures. And that he might more thoroughly understand its doctrines, and more fully investigate its scope and signification, he expounded this epistle, both orally and in writing, more frequently than any other part of the New Testament. It is said, also, that, in his youth, he often wrote out this Epistle, as Demosthenes wrote out Thucydides.
—*Professor Tholuck.*

‘ Like a wall of adamant, St. Paul’s writings form a bulwark around all the churches of the world ; while he himself, as some mighty champion, stands even now in the midst, casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.’—*Chrysostom.*

THE END.

LONDON :

IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.



